The Inquirer

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WILL THERE BE A SIGN?

A **DISARMAMENT** conference under different names and at different intervals has been in more or less permanent session during the past forty years. It was interrupted by the Second World War and then resumed afterwards. It is holding another session in Geneva. The same great powers will be there ; but some of the delegates were children when the first conference met in the 'twenties. There has been a change. In the sessions before the war the delegates met under the assumption that war was not probable for five or ten years ahead, and they could adjust their demands or arrange for " cuts " in armaments accordingly. Today no one knows when war between the great powers may break out.

It is agreed that the element of chance or accident is so pertinent that conflict could start in a quarter of an hour. This is the change from the past. War as war, between the great powers no longer exists. There can be no battles, no strategy, no generals, only mutual destruction on push-button orders, and after that the great blank when presumably the peoples would be so stunned that war itself, in the sense of organised conflict, would be meaningless.

The Ten Powers

It is right to suppose that the delegates of the ten powers meeting in Geneva are aware of this. It must be expected that they will do something about it. Time, even up to the beginning of the last war, never ran out. It was always possible to think of time and life after a universal conflict. This is no longer possible. Time is fast running out. If it is not possible for imagination to picture time and life after the first blows of annihilation, it is hardly possible for imagination to picture the scientific preparation for that annihilation taking place indefinitely. In other words, in terms of war again, we are in a new world. There simply is no parallel in the past for what exists now. We are indeed existing in what might be called timelessness. The annihilation if it comes will come without warning and within a quarter of an hour, and that is near enough timelessness. The missiles will move, and no more need be said.

The Missile Bases

All this must be apparent to the delegates in Geneva, and although it could be wished that they would not speak as if annihilating war were the most natural thing in the world, nevertheless they have their plans to avoid it. These need "dovetailing". It is to be hoped that they will be "dovetailed". For it is just as well to accept honestly the fact that there is nothing else. The conference at Geneva will not be a pacifist conference. The delegates there have to start from somewhere, and the only starting point for them is from things as they are.

They cannot ignore that things are what they are. The Russians have their secret missile bases, and they are going to keep them secret until something is done about the outer ring of bases, established throughout the world by the Americans in alliance with ourselves and a good many other people. And the Americans and ourselves are going to do nothing about our bases, until the Russians are prepared to do something about theirs. This is things as they are. There is not the slightest hope, being as they are, of altering them save by mutual agreement. For if they cannot be altered by mutual agreement, then no other agreement is possible, for there is no such thing as agreement that isn't mutual.

The alternative is the martyr nation that will go up in smoke or will sacrifice its freedom in the hope that it will save others. This is not even remotely in sight, and in the opinion of many people with quickened consciences had better not be. It would not help rescue the world from the moral tyranny in which it now lives.

The Enemy

That moral tyranny is quite plain. Everyone wills, pacifist as well as everyone else until the pacifist can show a way out that is not fantasy, that every great nation should live under the threat of annihilation. An essential part of that tyranny is that everyone (or nearly everyone) believes that somebody else is an enemy. This belief is often cloaked over by the most genuine religion, or the most genuine humanism of the communist or semi-communist sort. There is every reason to suppose that Catholicism and a good many other "isms" of the most charitable kind, and if they had absolute power, would end communism and all its corollary powers tomorrow. There is every reason to suppose that communism and a few other "isms" like it would end Catholicism tomorrow if it and they possessed absolute power. The mutual tyranny of threatened annihilation is imposed by the emotional need to believe untruths of one another, and to suppose that God, or some moral power demands this.

The real need is to break through this balance of lies.

This, it can be said with some hope, is slowly taking place. Hope, too, can believe that there will be a sign of it at Geneva. And a sign, no bigger than a man's hand, could be an indication of greater things to come.

HOW LOUD IS THE POPULATION EXPLOSION

By A. Phillip Hewett

(The following article, with a conclusion to be printed next week, is taken from an address recently delivered by Mr. Hewett to the Vancouver Unitarian congregation.)

SINCE you came into the church this morning the earth's population has increased by about 2,000. And before we end our service there will be nearly another two thousand more people in the world than there are now.

Let's put it another way. A number of persons equivalent to the population of the city of Vancouver is added to the human race every four or five days.

Or again, listen to the words of the famous geographer, Dudley Stamp: "It is . . . startling, when one remembers at breakfast time that there are 70,000 more mouths in the world to be fed than there were on the previous morning." Mr. Stamp wrote that eight years ago. It's out of date now. Three years ago it was up to 80,000 a day. According to the latest United Nations statistics it is now close to, perhaps even over, 100,000 a day.

Let's be perfectly sure what these figures mean. They are not the number of new births. They are the surplus of births over deaths, the number added each day to the total population. And as you see, that number is growing all the time. Within a few years' time, if things go on the way they are going, we will add the equivalent of the population of Vancouver to the world every day, instead of every fourth or fifth day.

That's how loud the population explosion is. The expression is an apt one. For the rate of growth in some parts of the earth really is explosive. In Mexico, for example, present trends if continued mean that the population will grow from thirty million to sixty million within twenty years. Another country where the population will double within the same short space of time is Ceylon. In China, where statistics are not particularly accurate, the nearest estimate we have is that the population is growing by 11½ millions each year. In other words, the equivalent of the entire population of Canada is added to the population of China every eighteen months.

Is this a new situation, or is it one which we have lived with for a long time in the past? Our figures for the past naturally enough, are not very exact either, but those who have made a careful study of history are in the position to make some shrewd guesses on the basis of the evidence that we have. Julian Huxley puts it thus:

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"Before the discovery of agriculture, about 6000 B.C., the total world population was probably less than twenty million. It did not pass the 100 million mark until after the time of the Old Kingdom of Egypt, and did not reach 500 million until the latter part of the 17th Century. By the mid-18th Century it passed the billion mark and in the 1920's, it rose above two billion. That is to say, it doubled itself twice over in the period between 1650 and 1920. The first doubling took nearly two centuries, the second considerably less than one century. Now, at the present rate of acceleration, the population will have doubled itself again (from the 1920 figure) by the early 1980's—i.e., in the amazing short space of sixty years."

This fact is viewed by many people with grave concern. They are afraid that if this process goes on unchecked the human race will outgrow the capacity of our planet to support it. This is in fact happening before our eyes in certain parts of the world. In India, for example, in spite of all the efforts that are being made through the five year plans and in other ways, the standard of living is steadily and inexorably falling, simply because the number of new mouths exceeds the capacity of improved physical resources to feed them. The average Indian gets scarcely more than half the number of calories from his daily diet that the average Canadian does. More than half the world's population lives on the verge of starvation; another quarter is consistently undernourished. Only in North America, Western Europe, the Soviet Union, Australia, New Zealand, Argentina and Uruguay is the average inhabitant not continuously hungry to a greater or lesser extent.

But we are still not too numerous for the planet to support us all adequately, given proper care and distribution. If land all over the world were as well cared for as it is in Europe, and if the population were properly distributed, then the earth could support nearly five billion people at the calorie level we have here. At the present rate of growth we will reach that figure before the end of the century. Even then further expansion of the population would be possible. If all over Asia the land were cultivated with the painstaking care given it in Japan, and the rest of the world cared for the land by European standards and if our daily calorie intake were reduced from 3,000 to 2,500, then the earth could support 7½ billion people. Present trends, if continued, would take us to that level in less than a century.

We can thus calculate that if the world's population goes on growing at its present rate we are about a century from ruin, if we devote all our energies to producing more food and finding more living space. Since we are not, as a matter of fact devoting all our energies in that direction, ruin is correspondingly closer.

Obviously it is time we faced this question squarely, as an issue in economics, in politics, in morals, and in religion.

(To be concluded)

A LAYMAN'S DIARY

FEBRUARY 27. In the Third Programme tonight we had a short sketch by Tyrone Guthrie called *Idols of Wood and Stone*. An old lady gossips over the teacups about her attachment to the memory of her dead father, and her love of the cathedral building whose clock chimes are heard in the background. At the same time, she is knitting egg cosies in aid of a mission to save heathen ancestor-worshippers from their dreadful idolatry. Quite neat; rather obvious. Most of the resources of the BBC's religious department go into upholding the fortress of the Establishment: from time to time a selected opponent is invited to throw a few pebbles at the front battlements, to demonstrate how impregnable they are: but all the time the Third Programme planners seem to be quietly keeping open the postern gate, to admit any besieging sappers and miners who care to enter and chip away the fabric from inside.

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February 28 (Sunday). At our Church we have no afternoon Sunday School. At the morning service, families sit together until after the second hymn, and then the children go through to the church hall for the rest of the service. Occasional "noises off" may penetrate the wall and enliven the grown-ups' sermon, but these tiny distractions are no more than a welcome reminder that the unity of the family is being preserved.

This morning it sounded from the buzz of voices as though some unusual activity were afoot in the hall: what it was, we found out soon after the service ended, as we were invited to come and listen to a tape recording of it. It had been the Annual Meeting of the Sunday School, and we heard it played back, complete with a background consisting of the reverberations of the sermon we had just been listening to and the hymns we had just been singing (what a noise we adults make! I don't know how the children tolerate us at all).

First came two very clear reports, from the children's own Secretary and Treasurer. Then followed a spirited debate on a proposal to ask the Church Committee to allow the name "Sunday School" to be changed to "Junior Congregation". The motion was eventually carried, but not quite unanimously. The leader (and sole member) of the conservative opposition was Jamie, whose voice could be heard reiterating, "Does it matter what we call it, when we all know what it is?" David was rather concerned, and did not take part in the discussion, but when the vote against the motion was being taken the microphone picked up Jamie's stage whisper, "Go on, David, put your hand up, and I'll give you a sweet when we get home". Apparently he did not respond, as only one vote was recorded against the proposal. Now it goes to the Church Annual Meeting.

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Dr. W. R. Matthews, the Dean of St. Paul's, was interviewed in *Meeting Point* (BBC religious television) tonight. Asked if there was room in the Church of England for honest doubters, he said, "I *hope* so, because if there wasn't there would be no room for *me*!" The primitive creed, "Jesus is Lord", he said, should have been enough for the Church. Recently, on a bus passing St. Paul's, a stranger had asked him whether "that man Inge" was still Dean. When Dr. Matthews said "No", the man asked what sort of a man the present Dean was. "Oh, rather a dim type, I'm afraid", had been the present Dean's reply.

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March 1. This is the month of the shoppers' boycott of South African goods—a boycott which Africans and liberal white folk in South Africa have expressly asked for, not to deal a major economic blow to South Africa, but simply to bring home to the South African government the depth of feeling among thinking people in this country against the policy of *apartheid*. Some people, quite sincerely I am sure, while unhappy about *apartheid*, do not feel that a trade boycott is the best way of showing disapproval of it. Luckily, if one is keen to help, there are other ways of doing so: for instance, by sending a gift to *Christian Action* (Amen Court, London, E.C.4) for the South African Defence and Aid Fund, or to the *African Bureau* (65 Denison House, Vauxhall Bridge Road, London, S.W.1) for the African Schools Fund or the Bishop of Johannesburg's University Apartheid Fund.

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March 2. *Lifeline* (BBC television) continues to explore the remarkable behaviour of the human mind. Tonight we had a discussion of E.S.P. (extra-sensory perception). We were introduced to four people (two of them were identical twins) who, we were told, had had more than average success in previous experiments. These experiments involve "guessing" the numbers of a series of cards which are turned up in a room completely cut off from any communication with the "guessers". "Success" means that the number of cards correctly "guessed" is significantly greater than the average number that one would expect to occur according to the laws of chance. This was all very clearly explained by a statistician, and then an actual experiment was done by the four subjects.

Out of the 100 "guesses" they had to make, the number of correct "guesses" which pure chance would have given was about 10. Actually only 6 correct "guesses" were made, so we saw no startling demonstration of telepathic powers; but we felt that we were being treated as adults and as sharers in a sensible experiment. I should now like to see a programme giving a description of the positive results claimed by reputable experimenters like J. B. Rhine, who impressed me greatly when I heard him give a public lecture in Manchester about ten years ago.

London District

The Annual General Meeting of the London District Women's League was held at Essex Hall on February 20th. There was a large attendance of members and most Branches were represented. The President, Miss W. Osborne, retired and Mrs. G. Short (Essex Church) was elected in her place. The other officers were re-elected. The reports read by Branch Secretaries were interesting and varied. The year 1959 had been a busy one for members because of all the extra work that had been done in various ways to help the World Refugee Year. After tea the afternoon closed with the service, which was conducted by Miss L. [illegible] (Croydon) who concluded her address by stressing the fact that while the ideals of the founders of the League were still of great importance, now, with the coming of the Welfare State, the scope of League work had changed. Different ways of service should be found.

DANILO DOLCI

By Basil Viney

I HAD read in the papers that Danilo Dolci was about to make a brief tour of Britain to explain his work to us; and was disappointed to learn, on enquiry, that his only London meeting clashed with a prior engagement. It was just possible, however, to attend a meeting in Oxford; and I even found myself idly wondering if he might by any chance be travelling on the same train as myself.

Now it so happened that just as the Oxford train started I heard Italian in the next compartment. Entering, I found myself in the presence of three men engaged quietly in lively conversation. One, in the far corner opposite, was speaking Italian; whilst another, next to me, was translating it for the benefit of the third man sitting immediately opposite.

Nothing unusual in all this. However it occurred to me that perhaps these good folk might be engaged on the same errand as myself. "Pardon me", I said, "but are you by any chance bound for Danilo Dolci's meeting in Oxford?" The man in the far corner gave me a radiant smile and a warm handshake. He was the great man himself; and opposite him (I had not noticed her before) was a lady quietly looking for the first time at the dull flooded English landscape—his wife, and very good and loyal helpmeet.

Do you form a mental image of those you have admired, but never seen even in a picture? I have often done so, but never been more mistaken. I had imagined a small lean man, ascetic-looking, and very Italian. But Dolci is large, round-faced, surely jovial at times, and might well hale from Scandinavia.

I learned more in that railway carriage than at the meeting. That Italy was slowly slipping towards the "right" (but that I had gathered from many an article in "Il Pensiero Mazziniano")—that the Eastern Sicilians, with an admixture of Arab blood, are far more primitive than the western, of partially Greek origin; that Dolci, whilst very grateful for any help that would ameliorate the lot of his adopted people, is even more concerned that they become enlightened enough to help, redeem and wisely govern themselves.

And after all that one has read about Sicily it still comes as a surprise that any folk in Europe should be so benighted as to think that parasitic worms are an essential factor in the process of digestion, or that there is no use in animal dung!

It was so good to see so large and enthusiastic a crowd at Oxford. Well before the time to start the assembly rooms were full, and we had to move into the town hall, where it was still difficult to find a seat. After the address questions followed fast. One of Dolci's answers struck me as particularly significant. Asked if the church were as unhelpful as the secular authorities we were told that in primitive communities like Sicily landowners, rulers and ecclesiastics were almost identical in interest and outlook—even to some degree in personnel. Civilisation largely depends on the separation of these elements from each other.

So corrupt are the powers that be that no serious attempt is made to suppress a secret terrorist organisation that recruits its members from the numerous unemployed—even the Italian government withholds its hand. Yet Dolci believes that, given popular enlightenment, and an understanding and application of such essential agricultural practices as irrigation, all present unemployment could be reabsorbed. But that would displease the landowners!

Even more surprising—there are in Eastern Sicily even now innumerable children who never go to school (their parents want their wages to stave off starvation) and therefore many unemployed teachers!

One left the meeting with profound admiration for this refined, cultured, saintly man, who abandoned a successful architectural career in his comparatively prosperous northern Italy to devote himself entirely, and in utter sincerity, to these poor benighted folk—at first, it should be added, not only in face of official opposition, but of serious threats. He has well been called an Italian Gandhi; though in some ways a comparison with Schweitzer would be more apposite.

BOOKS AND PERSONS

By John Rowland

(The Rev. John Rowland, Minister of the Unitarian Church at Brighton, is well known as a writer, and hopes to contribute from time to time notes about the literary world.)

TO many people the world of literature seems mysterious; a man who makes all or part of his living by writing books appears in some odd way different from the man who makes all or part of his living by making boots. Yet there are probably few writers who would agree that they are so much different from the "man in the street". One man may be selling articles of clothing; another man may be selling articles of thinking; and even the church is an organisation for selling ideas—that is not its whole function, but it is part of its task. So we are not so much separated as some people would have us believe.

Perhaps most mysterious of all to the non-literary person is the historian. What makes a man devote his time to studying some period in the past? Why does Dr. A. L. Rowse find eternal fascination is struggling to unveil the truth, as he sees it, of England in the time of the Tudors? Why do other writers derive so much satisfaction in collecting all the facts that they can about some other period in our history? Why did the late Raymond Holt spend long years in amassing all that he could discover about Unitarianism in its social influence?

I do not know that these questions can be easily answered; but those who have attempted (as I attempted years ago in the pages of *The Transactions of the Unitarian Historical Society*) to unravel the comparatively simple story of a much-loved church may have some glimpse of what fascination history may bring. Local history is, perhaps unimportant stuff—yet it is out of local history and the researches of local historians that the grand sweep of national and international history is in part derived. Trevelyan's great book on English Social history (a "best-seller" as successful as a novel) shows that the greatest fascination of history is not in its pictures of kings and queens, of generals and prime ministers, but in its revelation of the way in which ordinary people lived in past ages.

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Every church has some passages in its history, which throw light on the mental and spiritual life of past eras. I have just been reading two such stories—and interesting stories they are. The Rev. C. A. Piper, in his *A Century of Service*, has told in considerable detail of the work of the Liverpool North End Domestic Mission Society over a hundred years. The book will be of interest to many who know little of Liverpool—even to those, like myself, who have been in Liverpool only *en route* for Ireland. Similarly fascinating is the late J. Harrop White's *The Story of the Old Meeting House, Mansfield* (Lindsey Press; 7s. 6d.), which has a preface by the Rev. A. W. Vallance, and which throws light in its way on the development of English dissent at an important period in its history.

There are, indeed, often unexpected finds in such books. I could wish that all our churches had histories of this kind; but I think that they should each encourage the writing of something, even if only a small pamphlet, to commemorate those who have built up and maintained a cause, through triumph or disaster.

In our time, in fact, there are many such publications—and publications of other sorts too. Let me end by mentioning two items of the kind that have come within my personal purview in recent weeks. Some readers may recall that a few weeks ago there appeared in these pages an article of mine dealing briefly with Sir Henry Tate, the founder of the great firm of Tate and Lyle, and a munificent donor to many good causes, including the Tate Gallery and the Tate Library at Manchester College, Oxford. I have since heard from a member of the firm's staff, informing me that a longer book is being prepared, and asking if I could supply names and addresses of present Unitarian Ministers in certain areas who might have records necessary to make clear some of the antecedents of the Tate family. This, of course, I was pleased to do.

Finally, an indication of the way in which the idea for a book may be generated in an author's mind. Not long ago I was talking to a friend who works in the editorial department of a great firm which issues a number of periodicals. He had been offered the serial rights of a new book on John Hunter, the great surgeon. The book was not suitable for his journal—but he found in it many references to an early assistant of John Hunter, who had been born in my home town in Cornwall. My friend thought that this assistant, an orphan who had been ill-educated, and yet who eventually became the Curator of the famous Hunterian Museum in London, would be worth some study. I later went to the Royal College of Surgeons, where the Librarian was most helpful, gave me a book on the man's medical work, and promised to support me if a biography, written from the human-interest, success-story angle should be practicable. I am now negotiating with a publisher who will, I hope, tell me to go ahead with the book. I am already finding this young orphan of 150 years ago or so a fascinating subject for consideration. When I have nothing else to occupy my mind, I find it returning to him again and again. I make no claims to being a historian (though a biographer is, I suppose, a historian of sorts); but in such events as that I think that I can see where the real delight of the historian lies. At first sight nothing would seem to be more pointless than writing a book about a forgotten medical man of over a century ago, unless it were writing a book about a small dissenting chapel in the Midlands. Yet such tasks have, in actual fact, a very real point. Understanding the past helps us to understand the present; and only if we know where we derive our religion or our medicine can we be wholly settled in our religious or medical beliefs today.

BACKWARD TOGETHER

1,000 Unitarians by 1962; or, How to close your church in five easy stages.

By Rosemary and Jeremy Goring

1. Camouflage.

(*a*) On no account must the name "Unitarian" appear on the notice-board, even in brackets.

(*b*) Times of services should be illegible or, preferably, inaccurate.

(*c*) Whatever you do, let Nature take its course: only time and the elements can give your notice-board that authentic neglected look.

2. Defensive Action.

If, in spite of these precautions, a newcomer should find his way into the church, there are two well-tried courses of action open to you:—

(*a*) Ignore him completely, thus making him feel like an intruder into an intimate family gathering.

(*b*) Overwhelm him. Crowd round him hungrily, emitting one or more of the following ejaculations: "How nice to see a new face!"—"Our first stranger for twenty years!"—"We like to give a special welcome to young people", and, "Will you run our Sunday School?"

3. Offensive Action.

(*a*) Take care to arrive at least five minutes after the commencement of the service (ten minutes in the case of Harvest Festivals, Anniversaries and other important occasions). With a little practice a most effective entry can be staged during the time set aside for silent prayer.

(*b*) If by chance you should be there before the service begins, a little animated conversation before (and if possible just after) the Minister's entry can work wonders.

N.B.—Talking can also be very effective if an announcement can be synchronised with the closing words of the Benediction.

4. Passive Resistance.

Every innovation must be strenuously resisted on principle, but congregations must be particularly on their guard against the following :—

(*a*) The formation of a Youth Club. In theory "the young people" are to be encouraged, but in practice adolescents, teenagers, teddy boys and hooligans are to be strongly discouraged.

(*b*) The acquisition of new hymn books. Congregations that are unfortunate enough not to possess a good stock of the *Essex Hall Hymnal* or the *New Hymnal* may sometimes be able to obtain them from another Unitarian church which has just closed. In some cases they may even be lucky enough to pick up a few copies of *Hymns of the Spirit* (1864).

5. Sabotage.

Finally, remember that the best method is also the simplest. For really quick results—JUST STAY AWAY.

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Living Precariously

Sir: Your leading article of 5th inst. conveys the impression that we are spending our wealth and organising our society everywhere with the intention of destroying ourselves.

Presumably, though the wording is not explicit, this refers to the development of nuclear weapons, and if so, I am impelled to give it an emphatic contradiction. We are threatened with destruction by nuclear action by an avowed enemy, but it is obvious to the large majority of us that so long as we retain nuclear weapons for our own defence by retaliation the enemy will be deterred from attacking us. So far from planning to destroy ourselves we are adopting the only known practical way of safe-guarding our existence as a free people.

The alternative is submission to a ruthless enemy with loss of freedom and all that makes life worth living for most of us. When we show our willingness to submit to such a fate we shall deserve it. Meanwhile we live precariously until time and changes in circumstances will, we hope, produce a more sensible solution.

Bexhill-on-Sea. Yours, T. Kelly.

Irish Horse Trade

Sir : The tone of the letter written by B. S. Dalby in your issue of 5th March came something of a surprise to me. Personally I thought it was rather unkind.

I can assure him, or her, that I am not afraid to look at the report of the N.S.P.C.C. as I have supported the Society for a great many years. I have supported another well known Children's Society for approximately half a century.

The cruelty involved in the export of live horses for slaughter on the Continent has been known to the R.S.P.C.A. and other animal welfare societies for a very long time. The "City of Waterford" disaster could not be hidden and it has given us a chance to make the facts more widely known.

In my experience persons who are cruel to animals are not conspicuous for their kindness to children.

Shrewsbury. E. Whitley.

(Other similar letters have been received.—Editor.)

Perceptive Intuition?

Sir : May I express my appreciation of the kindly reference to myself made by "Layman" with reference to the B.B.C. *Lifeline* Television feature? In my opinion it was a pity that the second programme was made, for it seemed to have lost all objectivity in the fortnight that had elapsed since the first. No longer did the wife of the psychiatrist, Dr. Stafford-Clark, consider the performance to be "quite fantastic", and it would have been better had she been questioned by an independent person.

No satisfactory explanation of the phenomenon was proffered even by Dr. Stafford-Clark himself, who seemed content to shelter himself behind the phrase of Chan Canasta, "perceptive intuition". What this phrase means I don't know, nor, I suspect, does anyone else, not excepting Chan Canasta himself. Psychologists seldom use the word intuition, and never without acknowledging its vagueness. Dr. James Drever says "it is a popular rather than a scientific term". Very often it is little more than a thinly-veiled synonym for prejudice.

In *The Listener* for February 25th, there is a very fair and judicious criticism of the programme, to which I would refer anyone who feels a special interest in the matter. With all that is said therein I feel warm agreement.

A long time ago I decided I would not speak much on this subject unless invited to do so, for I well know that to many the subject is distasteful. However, I have been willing to accept requests to speak on it if possible, and that is still my attitude, though I have to admit that distant travelling does not now greatly appeal to me.

New Milton, Hants. Yours, Herbert Crabtree.

"Separateness in Togetherness"

Sir : Dietmar Meyer-Klugel in his article under the above heading has these words, "Society as such has no dynamic, it can be an obstacle to individual initiative and imagination. Society encourages behaviour of a normal pattern". This, I am sure, is profoundly true. And in my opinion it is equally true if for the word "Society" is substituted "Organised Christianity—The Church". Here everything is being subordinated to the "Ecumenical" pattern—getting together under one umbrella. *Organisation* has become the be-all and end-all of the church's effort. "Inner Directedness" (to quote Meyer-Klugel's words) is frowned upon as being an enemy to the all-important target "Reunion". "Ecumenical" depends for its success on "normality". And here, as I see it, Organised Christianity is failing its Master, who said, "The kingdom of God is within you". He set supreme value upon the individual. His call "Follow Me" was not a call to sheep like obedience. It was a call to individual pioneering—to dangerous living. It was a call to each one of us to be a creative personality—not just a cog in the wheel—not just an "ordinary chap".

Worthing. Malcolm Rutt.

What do people see in

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Sir : May we in the War on Want movement express our thanks to the leaders of the Christian and Jewish communities who have called for special prayers in regard to the disarmamant discussions about to begin in Geneva.

It is a seldom publicised fact that while the spending by the nations on arms has risen from £500,000,000 in 1918 to £40,000,000,000 today (Philip Noel-Baker, Nobel prize-winner, 1959) the proportion of the world's hungry peoples has risen within the same period from one half to two thirds of the population (PEP Survey). January of this year saw the start of a campaign by the Food and Agriculture Organisation to culminate in "Free the World from Hunger Year : 1963". If the Disarmament talks succeed this could also be "swords into ploughshares year". The situation has never been better described than by President Eisenhower, April 16, 1953 :

> "Every gun that is made, every warship launched, every rocket fired signifies, in the final sense, a theft from those who hunger and are not fed, those who are cold and are not clothed. This world in arms is not spending money alone. It is spending the sweat of its labourers, the genius of its scientists, the hopes of its children."

Buxton.

Yours, Olwen Battersby.

Agadir ?

Sir : Could any of your readers who, like myself, believe in a God of love who is also omnipotent explain how this belief can be reconciled with the tragedy of Agadir, please.

One can lay the blame for wars, accidents and even disease on Man himself, but surely not this.

Dundee.

Yours, G. A. Smith.

News Review

Foy Society Easter Conference Preview

Margate has been chosen as the location for the Foy Society's Easter Conference. In recent years conferences have been held in Bristol, Oxford and Llandudno. The desire to accommodate everyone under one roof and the rising attendance at these conferences, last year over 60, has made the finding of suitable accommodation increasingly difficult. But the organisers have been fortunate this year in their choice of Greenwich House at Margate. This is a very comfortable establishment close to the sea-front and renowned for its good food. As it holds 150, there ought to be plenty of room for all. It has adequate space too, including a ballroom, for holding the meetings and social events of the conference.

As the Foy Society is a group of young people—age limits 16 to 35—who aim at understanding the religious and social problems of the day and at contributing towards their solution, the theme for the conference is "Religion and the Human Situation". Rev. H. L. Short and Rev. Donald Maw have agreed to put the Theist and Humanist approaches respectively. Their talks are to be followed by group discussions.

The youthful spirit of the society is no longer concealed when it comes to the lighter side of the conference. The adequate provision of time for singing, dancing and "entertainment" and an excursion to Canterbury should ensure a very enjoyable time for all. The 36th annual general meeting will be held during the conference.

The Society is hoping that many young people will be attracted to this conference. It should be an experience they will not forget in a hurry, and they will only wish that they had heard of Foy before. As usual the conference lasts four days from the Thursday evening before Easter to mid-day on Easter Monday. The inclusive cost per person is expected to be £5.

This is Your Business

The annual meeting of the London Unitarian Sunday School Society, held at Essex Hall on the 3rd March, rounded off a year of special endeavour to awaken in the hearts of the members of London churches a sense of their responsibility for the religious education of children. The committee's report told of three meetings at which the urgency of the situation was discussed and suggestions were made for improving the existing schools and encouraging new ones.

In presenting the report, the secretary, Mr. John Wilson, drew attention to the background against which the committee did its work. In Greater London we have only 13 Sunday Schools, with a total membership of less than 300. One third of that total is concentrated in two schools. Experience has shown that there is still no difficulty in attracting and holding the interest of children where the teaching is adequate. The real problem in London is the lack of teachers.

The new President, the Rev. Tom Dalton, affirmed his belief that a church without a Sunday school is like a family without children. He offered to visit congregations and talk with them, and show films, to help them to establish or to improve their schools. He said that the present situation, desperate as it is, could be transformed within three years, given the willing co-operation of everyone.

After the conclusion of the formal business, Mr. Dalton showed a film and some film strips indicating an approach to religious education that would result in Sunday schools having "No vacant chairs". The films stressed the importance of a proper understanding of the child at each stage in his development.

The Rev. Joyce Hazlehurst, president of the Sunday School Association, brought the greetings of the R.E.Y.D. and performed a valuable service in relating the principles of the film, and the methods shown, to the liberal approach to religious education which we aim to achieve in our schools.

The meeting concluded with a devotional epilogue, conducted by Mr. D. Milne, of Manchester College, Oxford.

For The General Assembly

Memorial Church, Cambridge.—At the Annual General Meeting of the Congregation held on Saturday, 5th March, great pleasure was voiced by everyone present that Prof. F. J. M. Stratton was making a good recovery from his recent illness, and had agreed to continue in office as Chairman. The Vice-Chairman, Mr. Vaughan Lewis, emphasised the great indebtedness of the congregation to the minister and extended on behalf of the congregation its warm thanks to Rev. and Mrs. Stewart Carter for their many efforts in furthering the work of the church. Mr. Vere Grainger retired from the secretaryship which he has held for three years. After thanks had been expressed for the efficient manner in which Mr. Grainger had fulfilled this post, Mr. Victor Radmore was elected in his place.

The main item of business, apart from the consideration of reports and election of officers, was a resolution to donate £50 to the funds of the General Assembly with the hope that this would be repeated annually. Dr. Wrigley pointed out that a sum of this order would likely have been paid to the General Assembly each year had the church decided to adopt the Simplex Envelope Scheme which has not found favour with the Cambridge congregation. The two other methods by which members of the church have hitherto supported the General Assembly, namely by private subscription and by giving the offertories of one Sunday each year, would also be continued. After some discussion the resolution was passed unanimously.

M.F.

A Conference on World Tension

YOUNG PEOPLE from half a dozen London area churches faced the problems causing world tension at a weekend conference, February 26th-28th, in a hostel in central London. With the help from three outside speakers, they looked into the causes of world tensions, then discussed what they and their groups could do to help relieve them.

Friday night they arrived in pouring rain, but by Saturday the sky had cleared and the group took the afternoon off to study animal tensions—in Regent's Park Zoo, just a few minutes away. The sun shone in on the discussions from then on.

The Social Service Department of the church had prepared a report on World Tensions which served as a guide to the conference. Rev. Arthur Peacock of Wandsworth, compiler of the report, gave the first talk to the group. Saturday morning and evening Mr. Fred Darley, a Unitarian who is consultant to the Colonial Office on trade unions, spoke on the challenge posed by new nations in the world and on race tensions in the Commonwealth. Sunday Mr. George Lowthian of Wandsworth spoke on nuclear disarmament.

A dozen members of the Unitarian Young People's League stayed in the hostel for the full conference, while another dozen young, or young in heart, joined the day and evening sessions. The conference broke into groups for discussion, sitting around in easy-chairs, and came together again Sunday afternoon to make resolutions.

★

In particular those at the conference believed young people and Unitarians in general should press for a strengthening of the United Nations Association as a way to lessen world tension. The conference is writing letters to the Big Four powers, to the United Nations and to Members of Parliament putting forward this view.

It also believed that young people and Unitarians concerned with

(continued on back page)

THE CALENDAR OF THE CHURCHES

SUNDAY, MARCH 20, 1960

Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. W. B. Tavener
Aberystwyth, New Street Meeting House, 11, Rev. J. H. [illegible] Davies
Altrincham, Dunham Road Chapel, 11 and 6.30, Rev. A. W. Vallance
Ainsworth, Unitarian Church, Knowsley Road, 6.30, Dr. Jeremy Goring
Astley, Unitarian Chapel, Manchester Road, 6.30, Supply
Bath, Trim Street Chapel, Unitarian, 6.30, Rev. S. Spencer
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Rev. W. Waddington
Billingshurst, Free Church, High Street, 11, Dr. Ernest Green
Birkenhead, Unitarian Church, Bessborough Road, 6.30 (March 27) Rev. Maurice Johnson
Birmingham, Church of Messiah, Broad Street, 11, Rev. Edgar W. Hill, 6.30, Rev Gordon Stuart
Birmingham, Waverley Road, Church and Hurst Street Mission, Small Heath, 6.30, Rev. R. J. Williamson
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
Blackpool, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. Ernest Penn
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long
Bolton, Walmsley, 3.15, and Halliwell Road, 6.30, Rev. Kenneth Wright
Boston (Lincs.) Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3.15, Rev. P. Baker Morris
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. Wm. Millar
Bridport, Unitarian Chapel, 11, Rev. G. Randall Jones
Brighton, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
Bristol, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson
Bury, Bank Street, 11, Rev. F. M. Ryde
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 6.30, Rev. Roy John
Chatham, The Church of the Great Companions, Hammond Hill, 3, Rev. A. Peacock
Cheltenham, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30, Rev. John M. Quine
Chester, Matthew Henry's Chapel, Trinity Street, 11, Supply, 6.30, Rev. E. H. Shaw
Chesterfield, Elder Yard Church, 10.45 and 6.30, Supply
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Coventry, Great Meeting House, Holyhead Road, 11 and 6.30 Rev. H. A. Gore
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickin
Croydon, Free Christian Church, Friends Road, 11, Rev. J. P. Chalk
Denton, Wilton Street Chapel, 11, Children's Chapel, 6.30, Supply
Derby, Friar Gate, Unitarian Chapel, 6.30, Mr. C. V. Walton
Ditchling, Old Meeting House, 10.45, Miss H. K. Watts
Doncaster, Free Church, Hall Gate, 11 and 6.30, Rev. Alec L. Findlow
Dover, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. Waterman
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11, Rev. Norman Kirkham, 6.30, Rev. Joyce Hazelhurst
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Whitehouse
Dundee, Unitarian Church, 53, Constitution Road, 11, Rev. C. H. Bartlett
Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. Bruce Findlow
Exeter, George's Chapel, South Street, 6.30, Rev. Dr. F. D. Meyer-Kluge
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Supply
Glossop, Fitzalan Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Cordell
Gloucester, Barton Street, 3, Rev. John M. Quine
[illegible], Meadow Chapel ([illegible]), 6.30, Rev. G. Mark Beards
Guildford, Ward Street Church, 11.15, Mr. D. Shelton
Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. G. J. Price
Halifax, Northgate End, 6.30, Rev. Frank Walker
Hastings, Free Christian Church, South Terrace, 11 and 6.30, Rev. Denbigh Hilton
Hinckley, Great Meeting, Baines Lane, 11, Rev. E. A. Davies, 6, Supply
Horsham, Worthing Road, 6.30, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 11, Rev. Frank Walker, 3.30, Junior Church
Hull, Park Street Church (Unitarian), 11 and 6.30, Rev. E. Shirvell Price
Kendal, Market Place, Unitarian Chapel, 6.30, Rev. T. M. Wardle
Kidderminster, New Meeting House, 11, Rev. G. L. Stuart, 6.30, Mr. E. E. Laws
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. B. L. Golland
Leicester, Narborough Road, 11, Junior Church, 6.30, Supply
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Lewes, Westgate Chapel, 11, Rev. Basil Viney
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kingsmill
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Tindall
Liverpool, Bootle Free Church, 11, Rev. C. A. Piper
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Kent Meggers
Liverpool, Gateacre Chapel, 11, Rev. S. R. Butler, 6.30, U.Y.P.L.
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. Piper
Liverpool, Hope Street, 6.30, Rev. S. R. Butler
Liverpool, Ullet Road, 11 and 6.30, Rev. E. B. Storr
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. John Kielty
London, Brixton, Effra Road, 11, Rev. F. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. [illegible]
London, Forest Gate, Upton Lane, 6.30, Rev. T. E. Dalton
London, Golders Green, Hoop Lane, 11, Mr. Keith Hill, 6.30, Rev. K. C. Thatcher
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. R. E. Greenwood (also 11, 1st Sunday in the month)
London, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Mew
London, Highgate Hill, Unitarian Church, 11, Rev. K. C. Thatcher
London, Ilford High Road, 11, Rev. T. E. Dalton, 6.30, Mr. D. Shelton
London, Islington, Upper Street, 7, Rev. A. V. Fox
London, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Mr. Wilfred Burns
London, Leytonstone, Lea Bridge Road, Leyton Green, 6.30, Rev. R. H. Bowden
London, Mansford Street Church, Bethnal Green, 6.30, Mr. Ross Brett
London, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, Mrs. A. D. Mitchell
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Evans
London, Wood Green, Unity Church, Newnham Road, 6.30, Rev. F. Hankinson
Lytham St. Annes (Ansdell), Channing Road, 11, Rev. E. W. Deakin
Macclesfield, King Edward Street, 10.45 and 6.30, Mr. Peter Jones
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
Manchester, Blackley, Unitarian Church, Chapel Lane, 6.30, Rev. David C. Doel
Manchester, Cross Street Chapel, 10.45, Student, 6.30, Mr. M. H. Winder
Manchester, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Pastor D. Mills
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bonner
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. H. Wareing
Manchester, Pendleton, Unitarian Cross Lane, 6.30, Supply
Manchester, Platt Chapel, Rusholme, 6.30, Student, Unitarian College
Manchester, Renshaw Street Mission, 6.30, Rev. B. L. Hopkin
Manchester, Stand Chapel, Whitefield (March 27) 10.45 and 6.30, Rev. Sydney H. Knight
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
Marple, Unitarian Hall, 31, Stockport Road, 11 each Sunday
Mexborough, Free Christian Church, 6.30, Supply
Middleton, Old Road Chapel, 3.15, Rev. D. C. Doel
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Storer
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. John Mather
Northampton, Kettering Road Church, 11, Mr. G. Wilkinson
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45, Rev. C. Gordon Bolam, 6.30, Rev. E. A. Davies
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. C. Simpson
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30, The Rev. The Principal
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallworth
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Gordon L. Clarke
Plymouth, Unitarian Church, Notte Street, 11 and 6.30, Supply
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dimble
Portsmouth, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Rev. John Sturdee
Preston, Unitarian Chapel, Church Street, 6.30, Rev. E. Deakin
Ringwood, Hants, The Meeting House, 11, Rev. Francis Terry
Rivington Chapel, nr. Horwich, Lancs, 3, Rev. R. I. Pritchard
Rochdale, Blackwater Street, 10.30, Rev. F. W. Batt
Rotherham, Church of our Father, 10.45 and 6.30, Rev. E. Phillips
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
Sheffield (Attercliffe), 6.30, Dr. F. T. Wood
Sheffield, Fulwood Old Chapel, 11, Mrs. Sorrell, 6.30, Miss Annie Wood
Sheffield, Unity Church, Crookesmoor Road, 11, Rev. H. Sharp, 6.30, Rev. E. D. Davies
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
Shrewsbury, High Street, Unitarian, 11, Supply
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
Southampton, Church of the Saviour, London Road, 6.30, Mr. H. A. Guy
Southend-on-Sea, Darnley Road, 6.30, Supply
Southport, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
St. Helens, Cooperation Street, 6.30, Supply
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams (also 11, Second Sunday in the month)
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson
Swansea, Unitarian Church, High Street, 6.30, Rev. L. Baker Short (also 11, First Sunday in the month)
Swansea, [illegible] Free Christian Meeting House, 11, Rev. L. Baker Short
Swinton, Swinton Hall Road, 2.30 and 6.30, Rev. I. Hodgson
Taunton, Mary St. Chapel, 11, Rev. Wm. Millar
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. Kerby
Todmorden, Unitarian Church, 10.45, Mr. H. Varley, 6, Rev. P. Baker Morris
Torquay, Unity Church, off The Terrace, 11, Rev. Charles Eaton
Trowbridge, Conigre Unitarian Church, 11, Rev. S. Spencer
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Warwick, Unitarian Chapel, High Street, 3.30, Rev. H. Maguire
Watford, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
Wallasey, Memorial Church, Manor Road, 11, Rev. Eric Shaw, 6.30, Mr. G. Craig
Walsall, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30, Sunday School
West Bromwich, Lodge Road, 11, Children's Church, 6.30, Mr. R. W. Hill
West Kirby, Bridgefield Gardens, 11, Rev. Maurice Johnson (also 6.30, First Sunday in the month)
Whitby, Flowergate, 2.30, Rev. G. W. Parkinson
Wilmslow, Dean Row, 10.45 and Styal 6.30, Rev. A. B. Downing
York, St. Saviourgate Chapel, 6.30, Mr. G. F. Goodchild
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AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
Melbourne, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship. Rev. R. H. [illegible], 132, Duke Street, Scarborough, West Australia
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. D. W. Emerson, Manse Telephone LX 5121
Unitarian Fellowship of Australia, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
Seaford Community Church, Austin Road, Seaford (Vic.), S.S. weekly at 10 a.m. Public Worship, fortnightly, 2.30 p.m. Minister: Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. John H. Morgan
Vancouver, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. Hewett

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. Wilson
Wellington, Services suspended—Enquiries—Mrs. White, Tel. 40-252

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School: 7, Service, Rev. Magnus C. Ratter

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a Symposium
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SEEK THE SUN IN UNITARIAN FELLOWSHIP

FLORENCE/RAPALLO, by Air (June 20-July 2). AUSTRIA/YUGOSLAVIA/RHINELAND (August 8-21). NORDFJORD/BERGEN/OSLO (August 18-September 1). Nothing strenuous, lone travellers welcome. Easter Weekend Fellowship, Scarborough. *Book now !*

Rev. G. Parkinson, 10a, Westbourne Grove, Scarborough.

(continued from page 482)

the problems and tensions of the world—with other nations, nationalism, disarmament, racial tension—should act individually and through groups to spread their concern among the general public. A second resolution suggested young Unitarians could help form public opinion about world problems not only through their churches, but also through contacts with non-Unitarians in their offices, schools, factories or neighbourhoods.

The conference adopted a motion by teachers in the group that the Ministry of Education be urged to create interest, concern and knowledge of the problems and way of life of people in other lands through the teaching of history, geography and religion to schoolchildren. A letter is being sent to the Unitarian Religious Education and Youth Department, urging a similar approach in the church religious education curriculum.

The conference is also asking the International Religious Fellowship, which includes liberal religious youth groups from Europe, England and America, if it cannot also welcome liberal groups from other faiths and countries into its conference—liberal Jews, Hindus or Moslems for instance.

Women's League—Liverpool District

The 51st Annual Meeting was held at Ullet Road on February 24th, 1960. The Service was conducted by the Rev. Ada Tonkin, who gave a most inspiring address in which the question was put—"Is Ours a Simple Faith" ? After the service tea was provided by the members of the Ullet Road branch and greatly enjoyed. The business meeting followed—the retiring President in the Chair, who gave a short talk on her work during her two years as President. Mrs. Bradshaw drew attention to the letter in the *Inquirer* from the President of the G.A. advocating that District Societies should hold joint meetings and suggested that at least one United service a year should be held—all South Society members to join on that occasion.

The election of the new President was carried unanimously. The badge of office was then handed over to Mrs. Atherton, who thanked the members for the honour they had done her by electing her as President. Mrs. Bradshaw was presented with flowers by Mrs. Scott, as a token of thanks from the members and Mrs. McLachlan also presented Mrs. Atherton with flowers and spoke of her good work as Secretary of the Liverpool District League for 25 years.

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Easter Conference

Young people ! Come to the Foy Society's Easter Conference at Margate, April 14th-18th. For information and booking, write Caroline Tayler, 30, Brim Hill, London, N.2.

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THE INQUIRER

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The Members of
THE STALYBRIDGE
UNITARIAN CHURCH and SUNDAY SCHOOL
invite SUPPORT from old Members in other parts of the country, and from their friends in neighbouring Churches for a
BAZAAR
to be held in HOB HILL SCHOOL, ALBERT SQUARE,
STALYBRIDGE
on Friday, March 25th, 1960, at 6.30 p.m.
and on Saturday, March 26th, 1960, at 2.30 p.m.

New Roof, Organ Overhauled, All Paid For

The Church of the Divine Unity, Newcastle-upon-Tyne.—Much has happened during the past year. The roof of the Church has undergone extensive repairs, the organ has been completely overhauled and the Church redecorated in delightful pastel shades of pale blue, primrose and rose pink. We have managed, by the generosity of our congregation and friends, to pay for it all ! The membership has increased slowly and steadily and the U.Y.P.L. is going splendidly. The Youth Service on the evening of Sunday, 6th March, was run entirely by the young people, even the sermon, prayers and anthems. It was intensely moving and very heartening for the future.

Death

Gladys Manning, eldest daughter of the late Thomas Manning (York and Malton), died at her home in Martock, Somerset, on March 1st, 1960.

Mr. F. J. C. Poole

It is not often that even a Unitarian has a record of acting as organist for fifty years. Mr. Frederick James Cooper Poole was the organist at the Old Meeting House, Wolverhampton Street, Dudley, from 1907 to 1957, when, on retirement, he went to live at Worthing. He had occupied an honoured position in the public life of Worcestershire, having served for over fifty years as Education Officer and Secretary of the Local Education Authority there, and being Treasurer of the Union of Educational Institutes. Although he had lived at Worthing for less than three years, he had made many friends in the town, who joined in regretting his death at the age of 84.

The funeral service, conducted by the Rev. John Rowland of Brighton, whose church Mr. Poole had occasionally attended in the past few years, was at the Downs Crematorium, Brighton, on March 1st, 1960.

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